

An Essay
on.

The Type of the Human Race
Respectfully submitted to the
Faculty
of the
Homoeopathic Medical College
of
Pennsylvania

On the first day of February
One thousand eight hundred and fifty seven

By
Allen C. Gause
of
Ohio

1
Question

The origin of Man (or mankind) is a subject that has engaged the thoughts and employed the pens of some of the most prominent men of past and present time.

Many of these investigations have been entered into and carried on, in a spirit of religious inquiry - either for the purpose of confirming or invalidating the Mosaic tradition account of the Creation - Hence much that has been written, is of little value in a scientific point of view; on account of the influence of a biased religious bias, on the one hand, and on the other, a presuming skeptical acrimony - which alike unfit the

Mind for impartial inquiry and correct infer-
-ential conclusions.

This is a subject belonging to, and
inseparably connected with, Physiology - it is
one of legitimate inquiry - It is one that
physiological researches are well calculated
to determine; and if in the natural deductions
which follow, form a thorough acquaintance
with the laws of reproduction, which uni-
-versally obtain throughout the animal kingdom -
- We are led to conclusions differing from what
is termed orthodoxy in religion; the fault is
troubled in orthodoxy and not in science.

Antiquity is not the touchstone of
truth: and fortunately the moral of Code of
the Bible - or in other words the scriptural
spiritual portraiture of Man's duty to God,
his neighbor and himself, is quite indepen-
-dent of any different from, the Bible account.

of his creation.

The former being expurgated, and to explain that the "Hearings" were the first need not wait; while the latter is very meagre and unsatisfactory in its obscurity.

Hence I think we may safely infer, that the Bible was intended as the text book of religion - a suitable spiritual guide: rather than a text book of either Prophecy or Geology. Therefore while it is the best, nay the only authority upon spiritual subjects; I would not be thought inconsistent when I say I think that beyond that its merits are to be determined by the same standard as we judge other books.

I deem these explanatory remarks due to myself: that I may not incur the suspicion of heterodoxy: My religious views are in no way involved in the question.

But then what are we to understand by the terms, type, and species; I find the following in Audouin's *Dictionnaire des Sciences*.

Typical characters are those which belong only to the majority of natural bodies comprised in any group; or to those which occupy the centre of this group and in some sort serve as the type of it - but presenting exceptions when we approach its extremities on account of the relations and natural affinities which do not admit of well defined limits between species.

Of Species - Trichard gives the following definition. Species includes only those conditions. Separate origin, and distinctness of race evinced by a constant transmission of some characteristic peculiarity of organization.

A race of Animals or of plants marked

be any question of which it has the greatest display, is found a species, and the races are considered as specific, different if they are distinguished from each other by some characteristic which the one cannot be supposed to have acquired or the other to have lost through any temporary operation of physical causes.

The same author adds the properties of species are two. Original difference of character and the perpetuity of their transmission.

Hence in speaking of the kind, we shall regard as ^{the} types those primitive or original forms and characteristics, which are independent of climatic or other external physical influences.

With these preliminary remarks I shall pass on to the investigation of the

of reproduction.

The first and most important of these is Vitality. By vitality I do not mean light heat electricity magnetism or chemical affinity - for these are the attributes of the inorganic world.

By vitality I mean all attributes which belong exclusively to organic matter and since it is not itself matter I cannot analyze it and shall therefore denominate it an Endowment.

Vitality then is life an inherent principle not of all matter but of all organic matter; but Physiologists demonstrate that all organic matter originates in the primordial cell. That these cells reproduce each other until we have the complete being whether animal or vegetable.

Now if all organic matter originates in the cell; and vitality be an inherent endowment of all organic matter. Ergo - Vitality must be an endowment of the primordial cell.

Let us now enquire what is this vital attribute. It is the ability to extract nutriment from appropriate substratum, and to reproduce other cells of like kind and of like attributes.

What then is reproduction.

It is an attribute of Vitality but we have already shown that Vitality belongs to the cell and that Man is but an aggregation of cells.

Hence the deduction that the Type of the Human race must be in the primordial cell is an inevitable one.

8

we are now prepared to go one
a step further in the investigation.

We have spoken of general re-
production: we come now to special re-
production in the first, we had simply
reproduction of cells. By special reproduc-
tion we mean that process which result
in a new being. In this there is another
another prerequisite which is Secunda-
-tion.

Creative Wisdom has established
laws, and it is the privilege of man to
acquaint himself therewith and it would
be well if he would never presume to
question the wisdom of Deity or make
the mistake of enquiring as to the
wherefore of, instead of the nature of,
the law.

I shall rest satisfied that in

this argument, by stating the hypothesis in fact that in Official reproduction there is an union of two kinds of cells the male and female and that this union is the found-^{ation} foundation.

That one of these cells is obtained from a being of the Male species and the other from the female.

Having already proved that the Type is to be found in the cell it follows that both the Male and female types may be looked for in the future being.

Now the Law which obtains universally in regard to these is that a male and female germ of the same type uniting will always in all climates and under all circumstances develop into a being of like kind and species as the parents from whence issued the germs.

This is one of the Creator's
fixed and immutable Laws.

Having stated the question ^{in its} ~~in~~ its
broadest sense; and having drawn the
inevitable conclusions that from a man
and woman of the same type must issue
a progeny that shall in all essential
particulars resemble each other - we
will next inquire if there be such an
unity of character in the human family,
as to warrant the conclusion, that we are
all the offspring of one common father, and
mother.

In this department we shall need
the aid of the Anatomist to reveal to us
the structure of the frame work of several
of this great family - the genus Homo.

Let us look at the Negro.
Prof. Agassiz asserts that a peculiar

conformation characterizing the brain of the adult Negro. Its development never goes beyond that developed by the Caucasian in boyhood, and besides other singularities, it bears in several particulars, a marked resemblance to the brain of the Orang Outang.

His physiognomy is likewise peculiar; he has the narrow flat nose, the low slanting forehead, the projection of the upper edges of the orbit of the eye; the short flat and at the same part broad nose; the prominent turned up lips, more thick than curved; the broad receding chin; the peculiarly small eyes; small thick ears, which stand off from the head; the short crispy willy hair; and the black color of the skin.

We observe also a marked peculiarity in the structure of the bone.

The cranium is thicker, the cavity smaller, so that a Caucasian skull of like external dimensions would have a larger brain. There is a curvature in the Tibia, and an unusual length in the astragalus; so that we have indications of crooked shin and long neck as peculiar characteristics of the Negro. These together with the lack of breadth in the pelvis and remarkable prominence of the nates are the more obvious appearances that the anatomy of the race reveal.

Let us now take a hasty glance at the Aboriginal American Indian, again, I quote from Prof Agassiz - we shall find his anatomy not less distinctly marked.

All possess like the long dark

Black hair, the brown cinnamon colored
 skin, the brown hair, the full or a deep
 eye, the full compressed lip, the salient
 but dilated nose; the square or rounded
 head, the obtuse or flattened occiput,
 the large quadrangular orbit; prominent
 cheek bones, and low receding forehead
 with great erectness of figure; these pecu-
 -liarities obtain so universally in all parts
 of the hemisphere, that there is an adage
 among travellers; that "he who has seen one
 tribe of Indians has seen all".

Without tracing further ethnologi-
 -cal peculiarities which might be ex-
 -tended to each race with the same
 results - I shall extend my in-
 --igation beyond the physical to the
 Mental; as it is this that distinguishes
 him from the brute

It is the intellect, that gives
him his grand prerogative of Lord of
Creation; It is this endowment that
makes up human history; It is by this,
we are indebted for literature, science,
arts, wealth, religion, laws, and language.

It remains for us to enquire
as to the development of the intellectual
capacities of the human family, that we
may know whether the attribute of reason
which is denied to the brute; but given
to man is the link which unites him
to the Deity: I say it remains for us to
see if mankind do not differ as much
in this respect as they do in anatomical
conformation.

The lower order of animals are
endowed with instinct, but are fixed in
some a high order of instinct, and in others

a very few order, some are capable of domestication, others are not. So too with man.

Intelligence, activity, ambition, and progression, accompany the high anatomical development of some races, and thus arrive at a lofty civilization. While others are as degraded for their stupidity, indolence, immobility, and savagism. Some of these latter when through the benevolent exertions of some have been reclaimed from their rude state, when left to themselves, have relapsed again into their primitive condition.

Some seem born to servitude, yielding to it as naturally as the ox to his yoke - while others are so intemperate as to resist even to extermination.

Thus Jefferson in his notes

on Virginia makes this remark "I have
 but could not find, that a Black had
 uttered a thought above the level of
plain variation; never saw even an
elementary trait of painting or sculpture.

I presume that every student of
 physiology will admit that the brain, is the
 organ of the mind and that in accordance
 with its development will be the intelligence
 of the race; but science not only assigns
 the intellect to the brain, but has deter-
 -mined the particular portion which is
 endowed with this psychological function.

It is to the Cerebrum we are to look
 for the intellectual capabilities of a race.
 Permit me to glance at the Anatomical
 divisions of the Brain.

1st We have the entire contents of the
 Cranium termed Encephalon.

The Encephalon is divided into the Cerebrum, Cerebellum, and Medulla oblongata.

The Cerebrum extends from the frontis, to the superior occipital foramen.

Anteriorly it rests on the orbita, and behind this on the middle lobe of the base of the cranium and posteriorly on the tuberculum cerebelli superius. Thus we have its position anterior and superior to the Cerebellum, and Medulla oblongata giving prominent high forehead as a mark of superior intellect.

Had I time and space I should demonstrate from physiological facts, that the animal propensities do not have their origin in the Cerebrum, but in the lower divisions of the brain. Thus proving that the prominent posterior development of the cranium, together with a large base indicates

... animal instincts, with a
 low order of intellect. I should also
 prove by quotations from the most reliable
 authorities that Races do differ in a mark-
 -ed and uniform manner in these respects,
 and that it is consequently one of the strong-
 est, if not the very strongest, argument in
 favour of an original Type for the different
 Species

There is a wide field for exploration
 too vast to be attempted in this paper. I
 shall reserve it for future research and
 content myself to rest this part of my argu-
 -ment at this point with a single quotation
 from the pen of an erudite mind

"The Caucasian differs from
 all other races: he is humane, he is civilized,
 and progressive. He conquers with his head, as
 well as with his hand. It is intellect rather

all; that conquer - not the strength of a man
 arm. The Caucasian has been often master
 of the other races - even their slaves. He has
 carried his religion to other races but never
 taken theirs. In history all religions are of
 Caucasian origin. All the great limited
 forms of monarchies are Caucasian.

Republics are Caucasian. All the great
 sciences are of Caucasian origin all inven-
 tions are Caucasian; literature and music
 come of the same stock; all the great
 poets are of Caucasian origin; Moses, Buddha,
 Jesus Christ, Horace, Pindar and Pythagoras
 are Caucasian. No other race can
 give up to memory such celebrated names
 as the Caucasian race. The Chinese
 philosopher Confucius is an exception
 to the rule. In the Caucasian race belong
 the Arabian, Persian, Hebrew, Egyptian.

all the Asiatic nations are descended
of the "Caucasian race".

Having thus in a very concise
manner presented some arguments to sustain
the opinion I am compelled to adopt
this much vexed subject, I shall make
another brief extract from Prof. Seale,
which has come to my eye since I began
this paper. I do this to support my position
that the Type of the Race is in the cell.

These remarks are found in the
learned author's researches in Embryology.

He states that during the foetal state
it is in most cases impossible to distinguish
between the species of a genus; but that
after birth, animals being governed by
specific laws, advance each in distinct
lines. The dog, wolf, fox, and jackal
for example - the different species of

dark and even ducks and geese in the
 foetal state - cannot be distinguished
 from each other; but when disturbed in their
 action, begin to develop themselves soon after
 birth. So with the races of man. In the foetal
 state there is no criterion whereby to distinguish
 even the Negro from the Caucasian anatomical
 structure; but, after birth they develop their
 respective characteristics in diverging lines,
 irrespective of climatic influence. This
 I conceive to be a most important
 law; and it points strongly to specific
 difference. Why should Negroes, Spaniards
 and Anglo-Indians at the end of ten gen-
 erations (although in the foetal state the
 same), still diverge at birth and develop
 specific characters? Why should the Sons
 in Malabar at the end of 1000 years obey
 the same law?

With a brief reference to some prominent collateral circumstances, which are not strictly physiological, but more confusing, and I have done.

Just I would ^{say again} that there was a time before all history - during that time Man taught himself to write; else there could have been no account handed down from age to age of his doings - there could have been no history of his thoughts or of what existed.

The earliest history of man then, is to be found written in hieroglyphs, carved upon his rocks - some of these go back over 5000 years - let us see what we can learn from them, that shall illuminate this question.

We learn this important fact that at this early day almost every domestic

animal was then subject to man, as they are found in the engraved upon the imperishable Pyramids of Egypt, together with a faithful delineation of several different races of man.

Let it be born in mind that this Monumental history, antedates the Mosaic account. - Now I argue that these monuments, required ages to build - I argue further that the domestication of all these animals required ages - and lastly I argue that the skill evinced in the sculpturing of these hieroglyphics all evince that man instead of being in his primitive condition was already far advanced from the period of his origin, and that therefore when Moses came to write his history of the origin of man, he was intended to speak either of that of his own race or that we have given a wrong version of his words.

Since there was already a history
much more ancient than his, which in itself
bears evidence that it is many ages after than
Creation.

Let us suppose for a moment that the
event occurred according to the vulgar idea.
Will any one tell me where - for instance -
the Lion and other ^{animals} carnivorous, obtained
their proper food? Does any one reply they
were created herbivorous? That is simply
ridiculous to any one who knows anything of
the fixity of all Nature's laws.

Can any one believe that the
Lion did not originally exist as he does now
that his nature and habits have changed.
That peradventure he may have, by some
mysterious change brought about by the
effect of climate food &c. &c. &c. &c. &c.
transformed from a Lamb!!

Reason is shocked at the late supposition.
 To state such a thing in earnest, would
 be regarded as madness, by the most
 illiterate - Yet such is the infatuation
 of the human mind - people will not
 see that the Creator works by laws. That
 he, the great Architect originated a
type for all organic matter and by
 his almighty fiat ordained that every
 living thing, that is upon the earth, that
 every moving creature, whether, on the
 earth, in the air, or in the water, should
 ever obey the laws of his being, Moses
 understood this as appears from Genesis
 1-24 "And God said, Let the earth
 bring forth the living creature after his
kind: cattle and creeping things; and
beast of the earth after his kind: and it was so.

What then is this ^{conclusion} to be based upon
the foregoing arguments drawn from Physi-
ology and the most ancient historical
records.

It is, that every species of animals
whether beast, bird, or fish, that every plant,
tree, and shrub, have each a distinct and
permanent type, which they cannot be
supposed to have acquired, through any
known laws, obtaining in physical science.
And that man is - a fortiori - and beyond
all doubt, subject to the same unvariable
physiological laws and that therefore we
must conclude that each race of human
beings must have had an original per-
-manent type.